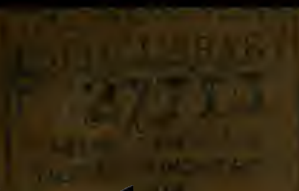


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Henry Morehouse Taber

A Memoir



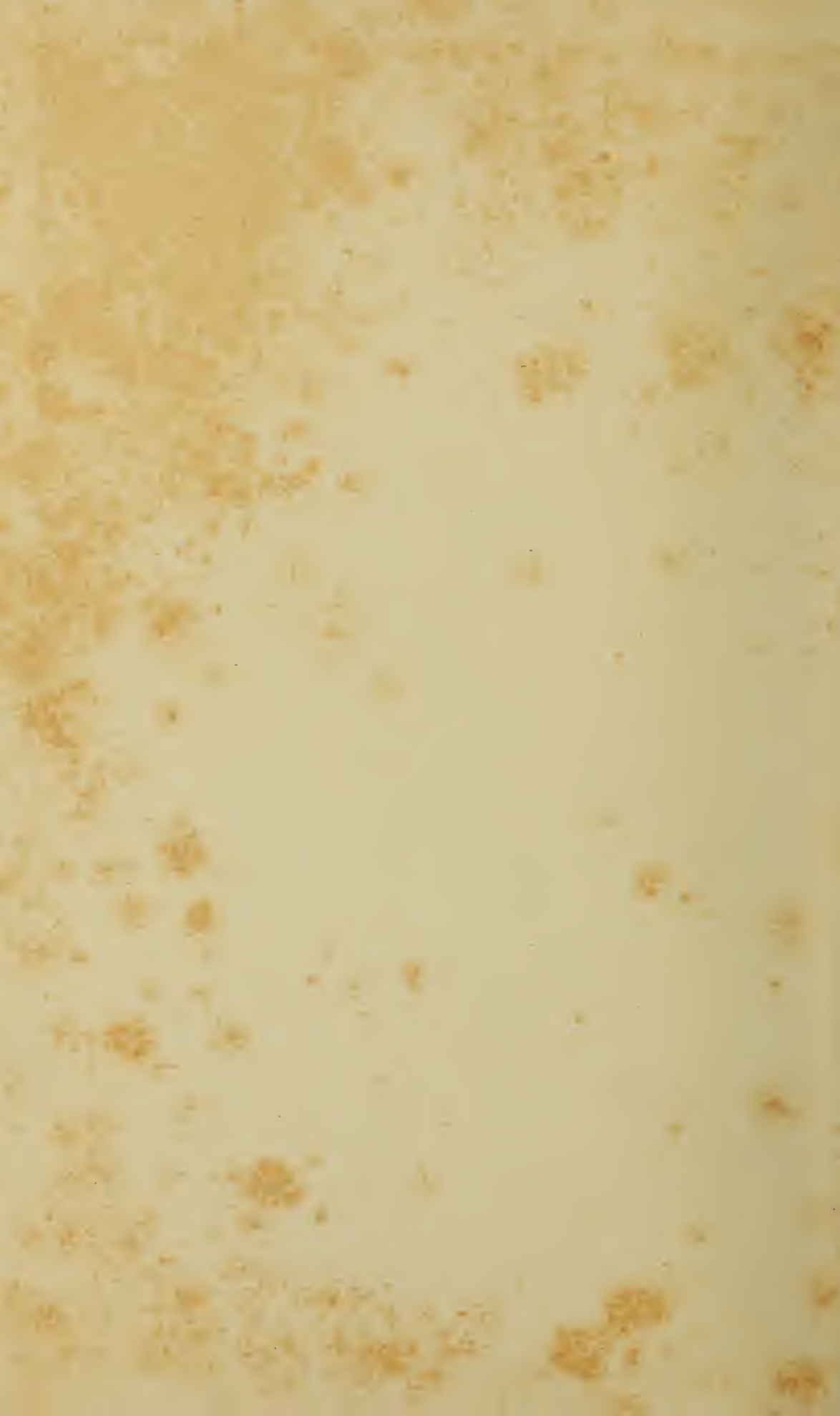


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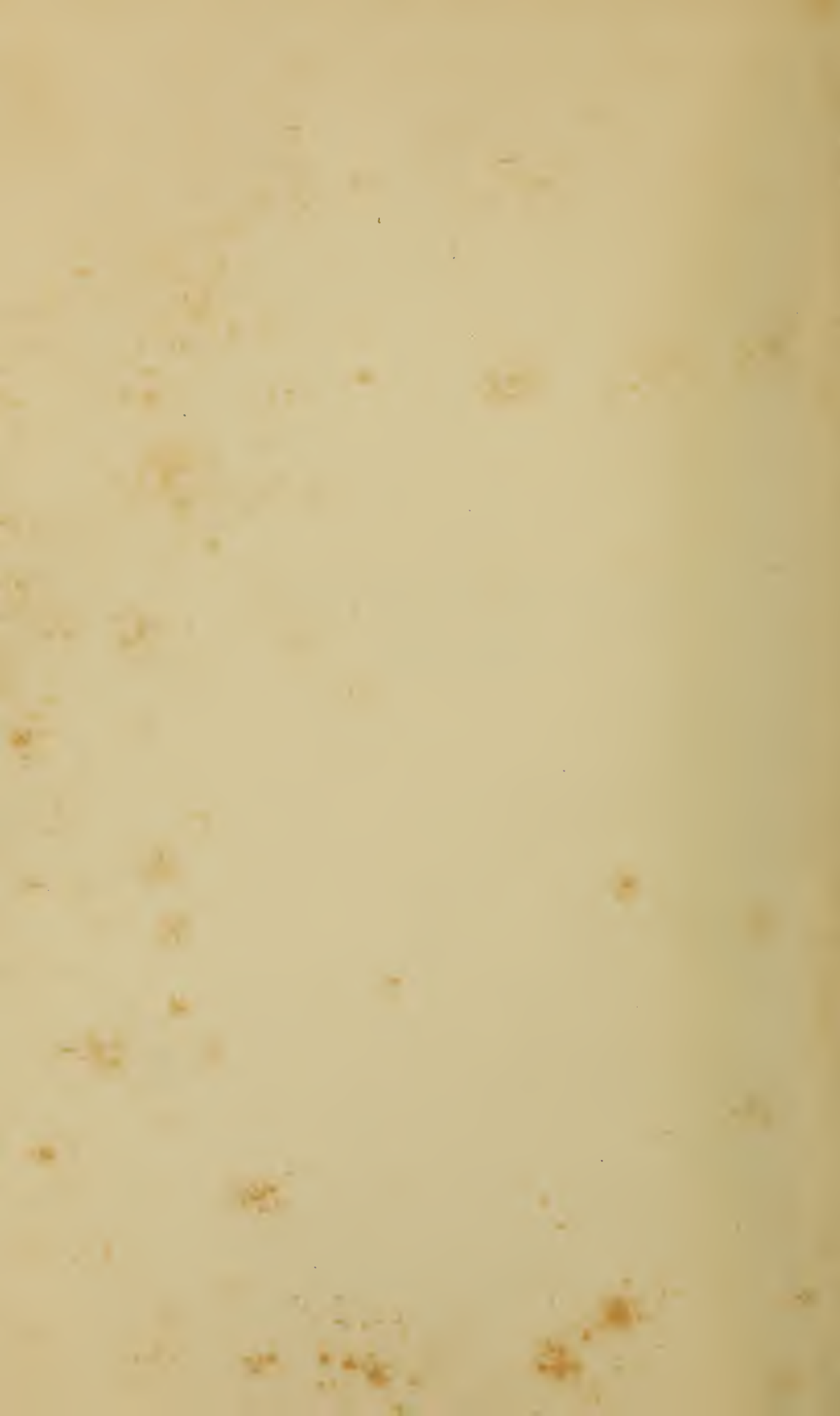
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Henry Morehouse Taber
A Memoir





Henry M. Faber

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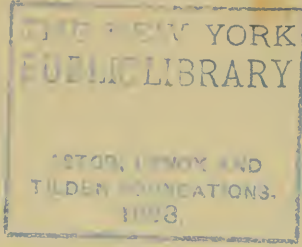
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TO HIS
GRANDSON,
WHOM MY FATHER KNEW AND LOVED,
AND TO HIS
GRANDDAUGHTER,
WHOM DEATH PREVENTED HIM FROM KNOWING AND LOVING,
THESE PAGES ARE AFFECTIONATELY
DEDICATED



HENRY MOREHOUSE TABER

ALTHOUGH the subject of this memoir passed sixty-eight out of the seventy-three years of his life in New York City and was closely identified with its business and social growth, yet his New England birth and inheritance played so large a part in his life that attention must first be directed to his ancestry.

All his progenitors for two centuries had been men and women of Massachusetts, Rhode Island and Connecticut. The earliest ancestor in America in the Taber line was Philip, "one of several men of ability who have borne their part in the great charges of the foundation" of Plymouth Colony. He came to America in 1633, took the oath of freeman and became one of the representatives to the first General Court. Another of the Plymouth pioneers from whom my father was descended was Kenelm Winslow, likewise freeman and representative, and brother of Edward Winslow, who was one of the *Mayflower* passengers and who became Governor of the Colony. Still

another ancestor, Francis Cooke, was also one of the *Mayflower* pilgrims and a sturdy and prominent member of the new colony.

In my father's veins also flowed the blood of a soldier. His great-grandfather, Levi Taylor, served in the French and Indian wars, and was at Crown Point under General Amherst in 1759; and later became lieutenant of a company in a Connecticut regiment during the Revolutionary War. Among others of his ancestors he numbered several selectmen, town clerks and surveyors of highways, and still others filled the offices of assessor, justice of the peace, judge of the Probate Court and judge of the Court of Common Pleas.

The family of his mother, Esther Morehouse, had had their home in Fairfield county, Connecticut, for many generations. She was a woman of great force as well as of strong affections. Her erect carriage, which was maintained almost to the day of her death at the age of ninety-six, comported well with the inflexibility of her principles and her strength of character. Her husband, Corey Taber, was born in Massachusetts. Though likewise somewhat rigorous in the training of his sons, he was of a most sociable disposition and genial temperament.

It was of such ancestry and of such parentage

that Henry Morehouse Taber was born on 8th February, 1825, the fifth of eight children. His birth-place was a town that was then known as Saugatuck but is now included in Westport, Connecticut. Here he remained only about five years, when his father removed the family to New York City. His education was obtained first at a public school and later at the private school of Forrest & Mulligan, one of the largest and best in the city at that time. With a view to inculcating in the son a taste for the law, his father placed him for about a year in the law office of Ketchum & Fessenden. Not becoming enamoured of the law, however, at the age of fifteen he entered into business in which he remained more or less actively engaged up to the time of his death—a period of fifty-seven years. His first business connection was that of clerk in the office of his father, who was engaged in the cotton brokerage business at 76 Wall street under the firm-name of Taber & Jenkins. After a seven years' term of service as clerk to the firm of Bogert & Kneeland, he returned in 1848 to the office of Taber & Jenkins. By this time his father had died, and his elder brother (Charles Corey Taber) was continuing the business with Mr. Jenkins. In the following year the latter died while his partner was abroad, and through this combination of circumstances the

whole care and responsibility of this considerable business was for a time cast upon the shoulders of the brother Henry, when he was but twenty-four years old. This experience, entailing hard work and long hours, no doubt did much to develop the self-reliance and capacity for responsibility that characterised his later career.

In 1849 the two brothers formed a partnership as cotton brokers under the firm-name of Taber & Co., but within two years business disasters overtook them and they were obliged to suspend payment. Having effected an honourable settlement with their creditors, they resumed business under the same firm-name and later under the name of C. C. & H. M. Taber. During the Civil War the transactions of the firm reached a considerable magnitude, and shortly after the close of that period they established branch houses or agencies at New Orleans, Memphis, Mobile, Providence, Boston, and Fall River. In 1871 another firm was formed in which the brother Henry was a special partner, but again business losses, combined with heavy peculations by some of the employees, forced the house into liquidation. It is noteworthy, as being characteristic of the subject of this sketch, that every debt was paid in full although this necessitated the payment of a very considerable

sum by the special partner above the amount of his limited liability.

In 1876 he entered into a new partnership, under the name of Henry M. Taber & Co., with his son, William Phillips Taber, whose sympathetic co-operation and sound judgment he found helpful and reliable. This partnership continued until his son's untimely death in October, 1897,—less than two months before his own, which occurred on the 24th of December following.

In addition to the cotton business which he conducted under the foregoing firm-names, he and his brother became at various times largely interested in real estate, both in New York City and Providence. Among other properties so owned was the building at the corner of Pearl and Beaver streets, in which he had his office for thirty-two years, and also a tract of land at Riverside Drive and 119th street, which was sold at auction in the spring of 1897. This sale constituted the largest real estate transaction in New York City for that year, and the extensive preparations for it, which were personally conducted by him at the age of seventy-two years, furnished a striking illustration of his energy and vitality.

These two brothers also owned and operated various steamers, among others the propeller

“Vicksburg” and the side-wheeler “City of Providence.” They were jointly interested in the Utica Cotton Company and its mill at Utica. My father was president of that company, and was also one of two lessees of a large cotton mill at Baltic, Connecticut. These various interests involved much litigation and many large losses—some of the latter being caused by the unforeseen exigencies of business, but others resulting from embezzlement by business confidants.

The same qualities that my father manifested in his private business made him much sought after in corporate business enterprises. A man of unswerving rectitude and of a nice sense of honour that abhorred the suspicion of unfairness could not fail to be in demand as trustee. Among the many institutions in which he held positions of trust may be mentioned the Continental National Bank and the Manhattan Savings Institution. In each of these he was one of the directors for a period of about thirty years, and his connection with the United States Lloyds—as a member of the advisory committee—covered the same period. A similar position was held by him in two other marine insurance companies. He had at different times been a director in six fire insurance companies, and at the time of his death was serving the Home

Insurance Company in that capacity, having been elected in 1865. He was one of the incorporators and trustees of the Continental Trust Company. His membership in the New York Cotton Exchange dated from its organisation, and that in the Chamber of Commerce continued for thirty-eight years. In the language of a resolution passed shortly after his death by one of the boards of which he had been a member—"the many directorships and positions of honour and trust held by him in other institutions of various kinds bear further testimony to the high esteem in which he was held by the community at large, and serve to evidence a public recognition of the exalted integrity of purpose and practice that animated and signalised his long and honourable career as a merchant and citizen." The resolution further records "the bank's gratitude for the benefits thus derived from Mr. Taber's long connection with it, both as director and client—with an added record of the deep sense of loss on the part of this board, as well as of each individual member thereof to whom he had endeared himself by his uniform kindness and the genial courtesy that characterised his intercourse with all." The minutes of other institutions speak of his "devotion and loyalty," his being "constant and faithful to his duties" and "his keen business instinct and unwavering integrity."

He was further recommended to his business associates by his zeal and energy. Not only was he impelled to a course of action by high principles, but he had the will and determination to maintain it and the perseverance to follow it until success should be achieved. As a creditor he was patient and liberal; as a debtor, scrupulously honest; and as an employer, considerate and generous. In minor matters, too, his characteristics were marked—precision and punctiliousness in small as well as large obligations, and promptitude in correspondence and in all business and social duties. His intensely systematic habits of life were carried into his business relations. His conservatism with respect to personal habits was evidenced by his clinging to a custom that antedated the postal delivery system. As long as he lived he retained a letter-box in the New York post-office and was in the habit of sending thither for his mail several times each day. Punctuality was also one of his lesser virtues; it is probably within bounds to say that during his long career he was never late for an appointment.

His usefulness as trustee was not confined to institutions of business. Charitable enterprises also profited by his judgment, sympathy and activity. He was a life-member of the Charity Organization Society of New York, and with the Northern Dis-

pensary he was connected for over twenty years, at first as director and later as president. One of the incorporators of the Presbyterian Hospital in 1868, he served on its Board of Managers and as recording secretary until 1884. His connection with the Board of Trustees of the First Presbyterian Church, as treasurer and subsequently as president, terminated in 1880 after a service of over twenty years.

When one comes to speak of my father as a public-spirited citizen, the catalogue of his services is a long one. Jury duty with him was a conscientious obligation which he never shirked. He served frequently during his long life, and in 1890 was foreman of the grand jury that investigated the police scandals brought to light by the Lexow commission. For many years he was connected with almost every movement of citizens directed towards political reform or patriotic celebration. In 1863 he was one of a committee of arrangements for a public dinner given in honour of the admiral of the Russian fleet; in the following year he was on the executive committee of the Farragut testimonial fund; as secretary of a citizens' committee he was active in arranging for the Lincoln memorial ceremonies in New York, and one of a similar committee to tender a reception to General Grant at the close of the Civil War. In 1867 he assisted in

organising a movement to present General Grant's name for the Presidency as "the candidate of the commercial, business and industrial interests of New York," and was secretary of a committee appointed in 1874 to oppose the inflation of the currency and to present to the President a petition signed by twenty-five hundred bankers and merchants of New York.

His interest in politics began at an early age. During the period of his apprenticeship in the law office of Ketchum & Fessenden, Daniel Webster, who was an intimate friend of one of the partners, was in the habit of calling there frequently. An acquaintance between the statesman and the young law student thus sprang up and no doubt contributed much to inspire the latter with his life-long admiration for eloquence and his lofty ideals of statesmanship. When only fifteen years old he joined the Boys' Harrison Association and attended some political meeting every evening during the presidential campaign of 1840. Again in 1844, though still not old enough to vote, he was, as he afterward wrote, "intensely interested in the campaign of that year," and "went home with a sad heart" the night he heard of Clay's defeat. During one of Mr. Clay's visits to the Astor House in New York, my father, though a mere lad and without other intro-



FROM A PHOTOGRAPH
TAKEN IN 1895

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duction than his ardent admiration, called on the statesman and was received with characteristic cordiality. His sympathies were with the Whigs, largely on account of their high-tariff policy, which always remained one of the cardinal principles in his political creed; and when the Republican party came into existence, it found in him a ready and warm advocate. In 1856 he took an active part in the campaign for the election of General Frémont.

At the outbreak of the Civil War, all the ardour of his enthusiastic nature was aroused in behalf of the Union cause. His anti-slavery sentiment was intense. An apparently trivial incident of that time is significant of his feeling. A small American flag, discoloured by age, was found hanging in his office after his death. It had been placed over his desk at the beginning of the nation's struggle for existence—at a time when even patriotic men were doubtful of the righteousness and expediency of the struggle, and when to display the national colours signified much courage and resolution. He joined the 22d Regiment of the New York State Militia with the expectation of going to the front, but the consideration of his family's dependence upon him and the force of their persuasion compelled him to resign. He gave, however, of his time and substance to the Federal cause; scarcely a war meeting

was held in New York in the arrangements for which he was not active ; of the great Sanitary Fair for the benefit of Union soldiers he was among the promoters and subscribers. He was one of the organisers of the Loyal League of Union Citizens, and in 1862 joined the Union League Club, the organisation of which had been prompted by the same patriotic impulse. During the entire period of the war, his loyalty and devotion were unflagging.

In later life there deepened within him, under the mellowing influence of years, a conviction of the horrors of war. Though it cannot be doubted that his patriotism would again have asserted itself in promoting a conflict, of arms had an equally righteous cause arisen, yet war was abhorrent to his humane nature and he greatly deprecated the spirit of militarism that manifested itself in our own land some years before his death. He conceived that the love of country is best evinced by promotion of the arts of peace, and he became a warm advocate of the settlement of international disputes by arbitration. For principle he was ever ready to fight, if need be ; but the kind of combat that most met with his approval was a battle of intellect. Being a lover of the country's flag, he never failed to display it from his house, whether in town or in the country, on every occasion of patriotic celebration.

His public spirit was further manifested by encouragement of the various institutions in New York that stood for the promotion of science and art and the advancement of knowledge. He became a life member of the National Academy of Design in the days of its infancy, and upon his death its council certified to their "appreciation of his early encouragement of American art." He also held life-memberships in the Metropolitan Museum of Art, the Mercantile Library Association, the American Geographical Society, the New York Historical Society and the American Museum of Natural History.

An evidence of his progressiveness as well as of his courage was afforded by his warm advocacy of cremation as the most rational method of disposing of mortal remains. He held for a time the office of president of the New York Cremation Society. Since the movement commended itself to his reason as being in accordance with correct sanitary principles, and to his consideration for the welfare of the living, he suffered no sentiment or conservatism to oppose his adoption of it. The incineration of his own body took place in compliance with his repeated and solemn injunctions to his family. The fact that the popular mind had not stamped this practice with approval rendered it all the more his duty, as he

conceived it, to commend it by his own example in death.

A firm advocate of the political equality of the sexes and an ardent admirer and champion of womanhood, he was attracted to the Nineteenth Century Club by its admission of women as well as of men to its membership and to its discussions, and he gladly enrolled himself a member of that organisation. Another of its features that appealed to him was its tolerance of the free discussion of all subjects. He was an enthusiastic member of the New England Society and a faithful attendant at each recurring banquet of the society on "Forefathers' day," where he keenly enjoyed renewing the reminiscences of the Pilgrims and their achievements.

The only social club with which he was connected, besides those already mentioned, was the Metropolitan Club of New York, but this he rarely visited—"my club-house being my home, in preference," as he explained in one of his letters. The same sentiment was evidenced by the legend "There's no place like home," which met the eye in the house at No. 42 West Twelfth street, where his last thirty-seven years, embracing the greater part of an exceptionally happy married life, were passed.

On October 3, 1855, his marriage took place with Mary Elizabeth, second daughter of Rev. William Wirt Phillips, D.D., pastor of the First Presbyterian Church of New York. Three sons, of whom one died in infancy, and a daughter, were born to them. This marriage proved to be a rare union of two deeply affectionate natures. In his wife, my father found a noble comrade, worthy of the great devotion of which he was capable. Upon her and upon his children he lavished the wealth of his loving nature—tender, unselfish, indulgent.

Child-life appealed particularly to him. An incident that occurred during the summer of 1897 was strikingly characteristic. A child was stolen from its home in Albany. Though the bereaved parents were complete strangers to him, he evinced the deepest interest, communicating to the public through the newspapers and offering a reward for the child's return; and when the lost was finally found, his tears of joy expressed the gladness that choked his utterance.

The precepts that he was fond of instilling into the minds of his young children indicate some of his own strongest characteristics. The homely motto "Mind your own business" was the forcible expression of his horror of meddlesomeness. He recognised to the fullest extent the right of liberty

of choice, and studiously avoided any attempt to control even his own children's tastes and choices of occupations. His habitual cautiousness was indicated by the injunction "You can't be too careful;" "A place for everything and everything in its place" expressed his own methodical habits, and "Work first, play afterwards" was used to impress on childish minds the stern lesson of duty and self-control which he himself had learned so well.

He possessed a kindliness and gentleness that combined rather oddly with an ardent nature and high temper. Towards dumb animals he was tender-hearted, and particularly protested against the cruelty of vivisection. All forms of suffering and want appealed to him. His open-handed generosity attracted a large circle of needy ones to whom lavish assistance was given. Those who had suffered financial reverses, widows, self-supporting women, and young men struggling to sustain their families were among the special objects of his friendliness. Besides making loans and gifts, he added to the cares of his own business the responsibility of carrying many small accounts of those who could not have obtained elsewhere so generous a return for their slender investments. In addition to pecuniary assistance, he was constantly making presents to persons of all classes with whom he came

in contact. With generosity he combined thoughtfulness and foresight. It delighted him to surprise a friend by filling some need or by gratifying some half-expressed wish. He was especially ready to reward attention to duty and deeds of heroism. His life was really a long career of helpfulness.

My father was an energetic traveller. He delighted in visiting distant places, observing different conditions and acquiring information about new lands and peoples; and he did in fact travel far and often. An enthusiastic lover of the sea, he was never so happy as when sailing over its waves or swimming in the surf. At his cottage by the sea—"Liberty Hall" he was fond of styling it, for each guest was enjoined to follow absolutely his own inclinations—his instinct of hospitality was constantly gratified. In his town-house, too, his friends and their friends were always cordially welcomed, but at the seashore more could be and were accommodated; his pleasure grew with the possibility of keeping "open house" and was considerably enhanced if the guest was one to whom such an outing was a rarity. While he delighted in entertaining, the simplicity of his own tastes characterised his household. Comfort and abundance without ostentation were its watchwords.

Good-fellowship and a keen enjoyment of social

life were part of his nature, and his joviality was only overshadowed occasionally by bereavement or depression caused by heavy business responsibilities. His buoyancy of spirit, which must in part be attributed to his extraordinary physical constitution, persisted wonderfully, even in the face of his last and wearisome illness.

With all his light-heartedness, my father was peculiarly serious-minded. All his life he had manifested a deep interest in the mysteries of life and death, and as old age approached, increasing leisure gave him opportunity for thought and for the wide reading of philosophical and religious works.

From his New England ancestors—those “impassioned seekers after the invisible truth”—he inherited not only a keen interest in such search, but their own zeal in the conduct of it. The first of his name to come to America, Philip Taber, was conspicuous as a Baptist. He associated himself with Roger Williams and was one of those who removed to Rhode Island on account of their non-conformity to the prevalent faith in Massachusetts and of the consequent intolerance in that commonwealth. Another ancestor, Rev. John Lothrop—a graduate of Queen’s College, Cambridge, and a clergyman of the Church of England—renounced his orders in 1623 and became an independent

preacher. On being released from his consequent imprisonment at Newgate he migrated to New England; but even there his' independence of thought proved a stumbling-block to his congregation, with whom he differed on the subject of baptism. Francis Cooke, already referred to, one of the exiles from Scrooby, had fled with Bradford to Leyden, in order to worship there according to the dictates of his conscience, before embarking in the *Mayflower* for the haven of rest in America. Still another of my father's ancestors, Kenelm Winslow, likewise paid the penalty for religious differences by being twice imprisoned in England before coming to these shores.

His earliest American ancestor in the Foster line (Thomas) was repeatedly called before the Middlesex County Court and punished for breach of ecclesiastical laws. The grand jury found him guilty of "absenting himself from the public ordinances of Christ on the Lord's day and on days of humiliation and thanksgiving," and it is further recorded that he was "convicted of constant and ordinary frequenting the meeting of the Anabaptists on the Lord's day" and was "sentenced to pay a fine of £5 and costs." The descendants of the latter for three successive generations somewhat atoned for their forefather's heresy by serving the orthodox

church in the capacity of deacon. But in the fourth generation, James Foster, after some years of such service, was converted to Universalism, and his life was thereafter rendered unhappy by the opposition of his orthodox neighbours.

On his mother's side, my father's grandparents Stephen and Esther Morehouse were members of the Congregational Church. The ancestors of this grandfather were generally of the Presbyterian faith and conservative in their religious views. On the other hand, the family of the grandmother (of the surname Taylor) were characterised by independence of thought and fondness for argument and original investigation. A letter is still preserved that was written by Lieutenant Levi Taylor, above mentioned, which sets forth his views on the subject of predestination.

My father's father was not a church-member, but his mother was a member of the Dutch Reformed Church—a woman of strong will and of deep religious faith, conscientiously rigorous in her self-abnegation and in the training of her children. She imparted some of her own earnestness to her son Henry, though in his case it was differently manifested. The rather sombre religious atmosphere of his youth was not congenial to his intense enjoyment of life. No more did the enforced attendance

at religious services and the compulsory observance of Sunday harmonise with his love of personal liberty.

So it seems that his independence of thought in religious matters was the heritage from some of his ancestors of a tendency to break away from previous traditional forms of faith, combined with strong convictions and great earnestness transmitted from them all. As his English ancestors had been Protestants against the domination of Rome, and those of New England were Protestants against the Episcopal hierarchy, so he in turn became a latter-day protestant—against all forms of ecclesiasticism. A new Puritan was he, having inherited the temper but not the theology of Puritanism.

Upon one thus already out of sympathy with institutional Christianity, conspicuous discrepancies between the professions and the conduct of church members could not fail to make a deep impression. The experience of suffering large financial losses through the misconduct of several persons holding high offices in Christian churches came as a shock to a man of uncompromising integrity and resulted in increasing his hatred of religious hypocrisy and in perpetuating his doubt as to the efficacy of religious faith to control human conduct.

In the history of the church there was found much to offend one who was conspicuous on the one hand for his humane feelings and on the other for reverence for the "precious right of freedom." The barbarities and oppression practised in the name of Christianity were also revolting to another of his noteworthy traits: in a man lacking his keen sense of justice they would have been productive of only pity and regret, but in him they excited intense indignation.

As to the modern church, he conceived of dogmatism as exercising a thralldom over the minds of men from which it was the part of true philanthropy to emancipate them. He felt keenly what Matthew Arnold has called "the desire for removing human error." With him reason was the ultimate and the only criterion of creeds. There was nothing in his education and training to develop those qualities of the imagination to which religion makes its most potent appeal. On the contrary there was much in his antecedents and in the circumstances of his boyhood to suppress such development. Moreover, his attention was increasingly directed to religious matters during a period of widespread questionings and unrest and change in the world of religious thought. His eager thirst for knowledge cordially welcomed the results of modern scientific research,

and his habit of mind—demanding precision, exactness, certainty—found much that was congenial in the definite demonstrations of science. With respect to matters of religion there was none of the conservatism that marked his habits of daily life. In these matters he was a radical, impatient of the pace at which religious thought was moving away from traditional forms of faith. Not being susceptible to the charm of antiquity or the glamour of tradition, he was ever ready, if progress required it, to break with the past.

To a literalist like himself, religious tenets could have none but a literal interpretation, and, bereft of that, they were deprived of all significance whatever. A modern writer, in classifying the “forms pertaining to the Christian truths,” declares that “they are true as spiritual experiences to be realised.” It was my father’s incapacity for spiritual experiences that prevented him from thus realising the truths of Christianity. The “Vision of God” such as Dante saw was not possible to him. The doctrine of the Inferno could never be conceived of as a spiritual realm that a soul persisting in sin creates for itself; and the Immaculate Conception became an unproven allegation of fact and failed to signify to him the ideal purity and nobility of womanhood. Impossible of attainment by him was the attitude of Tennyson:

"Spirit seems to me to be the reality of the world. I feel and know the flesh to be the vision ; God and the spiritual the only real and true."

Nature had withheld from my father one of the most potent aids to the imagination by omitting from his equipment an ear for music. His lack in this respect was complete ; different tunes were to him utterly indistinguishable. Thus was this entrance into the great realm of fancy and sublimated feeling completely sealed to him. He was not among those who are carried on

The tides of music's golden sea,
Setting towards Eternity.

The kinship of music and poetry, through the connecting link of rhythm, is as subtle but as real as the translation of poetry into sculpture and painting and architecture. How far the dearth of artistic perceptions in my father's nature is traceable to his lack of the feeling for music, would be a matter of indeterminable speculation ; but certain it is that his temperament was no more able to bring to the contemplation of religious questions a feeling for art than his education enabled him to interpret them by the aid of mature scholarship. While other minds found a mystical or æsthetic significance even in doctrines the strict interpretation of which they had

discarded, the necessities of his conscientiousness not only would not tolerate the retention of anything that actually conflicted with reason, but forced him to abandon everything that was not capable of being apprehended by the reasoning faculties alone.

Thus what may be called spiritual colour-blindness, deficiency in the sense of beauty, sincerity which prevented him from assuming an æsthetic appreciation that he could not feel, and a vehemence that characterised everything he did, combined to produce in him a staunch opponent of dogmatic theology. His religious attitude was indicated by his membership in the Manhattan Liberal Club and the Society for Ethical Culture.

Although generally very reticent and while fearful of wounding the religious sensibilities of others, he had the courage of his convictions and was always ready to express his views either in conversation or by means of his pen. A number of articles contributed at different times to one of the liberal magazines were collected and published in book-form a few months before his death. To say that in these writings he manifested an incapacity to enter fully into doctrines with which he did not sympathise would only be to say that he lacked one of the rarest of human gifts and would in no wise disparage his honesty. If he was incapable of

judicial impartiality, he was equally incapable of untruth.

He was a warm advocate of the complete separation of church and state, and the papers referred to are largely concerned with the discussion of that topic. He believed that there was no constitutional warrant for the enforcement of Sunday laws; he favoured non-sectarian public schools and the discontinuance of the office of chaplain in Congress, in prisons and in the army and navy, and protested against the exemption of church property from taxation; all of which, he contended, "are questions involving the principle of equal rights and exact justice to every citizen."

He was careful to point out repeatedly that he spoke not "with any disrespect for the character of Christ;" that he yielded "to no one in admiration of the lofty purposes which were the guiding principles of his pure and gentle and altruistic life," and that he had no criticism to make of "the true followers of Christ." The Christianity that was the subject of his rebuke was not the "sympathetic, tolerant, humane, loving religion of Christ," nor yet "primitive Christianity," but the "collection of doctrines enunciated" and "remodelled from time to time" by man. His religious ideal was expressed

by his quotation from "Akbar's Dream," which Tennyson describes in these lines:

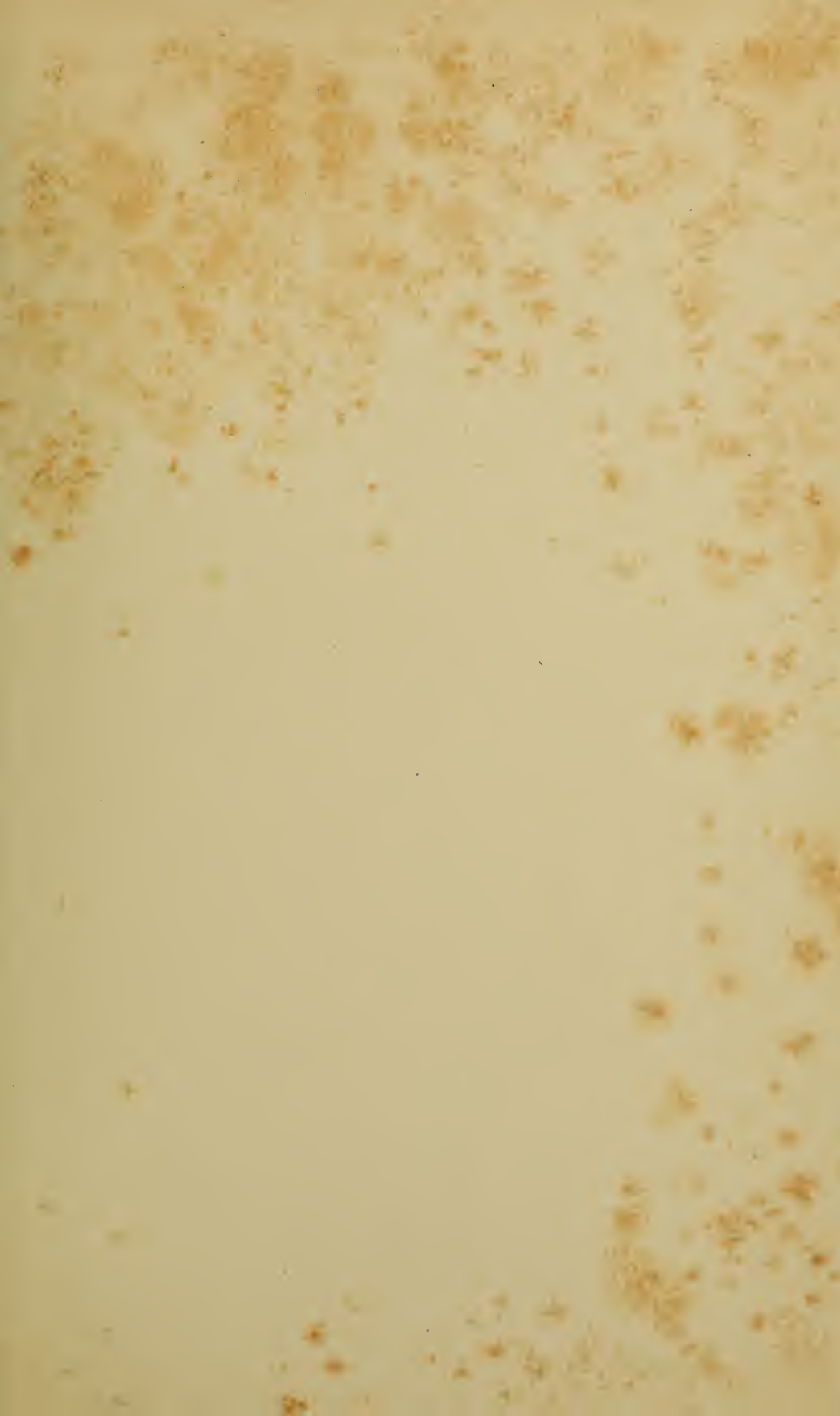
I dream'd
That stone by stone I rear'd a sacred fane,
A temple, neither Pagod, Mosque nor Church,
But loftier, simpler, always open-door'd
To every breath from Heaven, and Truth and Peace
And Love and Justice came and dwelt therein.

It has been said that Philosophy aims for the True, Religion aims for the Good, and Art aims for the Beautiful. The subject of this memoir spent a long life in the ardent pursuit of the True and the Good; and if in his quest he accepted not the aid of Art, it was only because it had not been given him to see clearly the vision of the Beautiful.



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